A SWORD

against Swearers and Blaſphemers.

Shewing

The lawfulneſſe of an oth, and how *great a ſinne it is to ſweare falſely,* vainely or raſhly.

In this edition purg'd of many faultes *committed in former Impreſſions,*

And inlarged with ſundry examples of *Gods Iudgements vpon periured perſons* and Blaſphemers of his *holy name.*

By Alexander Nowell

AT LONDON
Printed by *G. Eld*, dwelling in Fleete-lane, at the ſigne of the Printers Preſſe. 1611.

GOD the Father.

Exod.20. Thou ſhalt not take the name of the Lord thy God in vaine. The Lord will not hold him guiltleſſe that taketh his name in vaine.

Leuit.19. You ſhall not forſweare in my name, you ſhall not defile the name of your God. I am the Lord.

GOD the Sonne.

Math.6. Thus you may ſpecially pray. Our Father which art in heauen hallowed bee thy name.

GOD the holy Ghoſt.

Iacob.5. Aboue all things my bretheren, ſweare not neither by heauen, neither by the earth, nor by any other kind of oth.

The Prophet Dauid.

Phil.6.8. God ſhall wound the head of his enemies, and the heary ſcalpe of euery one that goeth on ſtill in his wickednesſe.

Vnto the godly Reader

through the grace of Gods ſpirit, *feruentneſſe of zeale, and dilligence* (according to abilitie) to kill and deſtroy the abhominable ſinne of *ſwearing and periury.*

THe notable ſayings of Gods choſen ſeruants, in whome the holy Ghoſt it ſelfe ſpeaketh, are worthy perpetuall remembrances. Which if they bee not regarded, the godly are taken away to their reſt and ioy, and then followeth (in plague to the people) the miſeries and calamities that before were threatned by the mouthes of thoſe his meſſengers. So after the death of *S. Ambroſe*, followed the horrible vaſtation of *Italy*: after the death of *Auguſtine* the *Vandales* entred *Affricke*, and then ſprang the *Arryan* Hereſie: after the death of *Iohannes Hus*, the fierce battailes of *Bohemia*, after the death of *Martin Luther*, what terrible troubles, and cruell calamities happened? Who in his life time amongſt all other, left in memoriall this notable propheſie: That theſe three things would bee the deſtruction of Chriſtian Religion. The firſt, is forgetfulneſſe of benefits that wee receiue at Gods hands by the Goſpell, and vnthankefulneſſe for the ſame. The ſecond, is careleſneſſe: The third, is that we loue and like better of the worldly wiſdome, then of godly wiſdome within the compaſſe of our fooliſh brains, we wil comprehend the

reaſon, rule, or der, and end of euery thing: vngodly counſaile is a prop and ſtay vnto our determinations, we depend not vpon the Lords prouidence, wee aske not counſaile at the mouth of the Lord: if the Lord guide not the world after our owne will, wee like no longer to be gouerned by him: wee forſake the Lord, wee flie ſtraight vnto fleſh and blood. The proſperitie of the world is our delight, and therefore we ſay iumply as it
Ierem. 44. was ſaid vnto *Ieremy*. Wee remember that wee haue done, and liued merrily after it: when wee ſacrificed vnto the Queene of Heauen, the world went merrily with vs, we ſaw none euill: but ſince we left ſacrifiſing vnto the Queene of heauen, wee haue liued in lacke and felt much woe: euen ſo ſay we, if wee ſhould liue according to the Goſpel, we ſhould leaue of craftie cunning in getting, and perchance become beggers, wee ſhould leaue our falſe ſwearing, and not ſell our wares, wee ſhould leaue our exceſſe in vanitie, which is our chiefe delight, wee ſhould labour earneſtly, and leaue our ſlothfull reſt, wee ſhould giue to them that want, and haue no certainty our ſelues, but ſtill wait vntill the Lord ſhall giue vs more. Fleſh and blood is our delight, the glory of the world is our ioy: and this is contrary thereunto. Thus wee forſake the Lord, and caſt of the yoke of Chriſtian profeſſion, nay of Chriſtian religion I would ſay, for wee profeſſe ſomewhat, but wee liue nothing. I am horribly affraide becauſe of the vngodly, ſo often as I heare my deare bretheren and fellow labourers in the LORD, Who, I am ſure with earneſt gronings, pray vnto the Lord, that his ſpirite may teach them what to ſpeake: ſo often as I ſee that the ſpirite worketh in them to breath, aboue all other this woe, to haue the kingdome of heauen taken from vs, to haue the glorious Goſpell of GOD, the immortall ſeed, the

ſpirituall

ſpirituall foode of our ſoules, taken quite away from vs: So often mee thinketh, I feare and tremble to thinke how ſoone that terrible hunger ſhall come, that wee ſhall goe, and run, and ſeeke earneſtly and yet not find the food of our ſoules wherewith to bee comforted. If wee wilfully forget Gods glory, will he care for vs? wherefore? There was neuer a goodlyer thing vppon the earth then was Ieruſalem: and yet when they refuſed to bee obedient vnto the Lord, and began to waxe forgetfull of his great benefits, when they left off to aske counſaile of the Lord, & t uſted to mans fooliſh wiſdome and pollicie, to mans vaine ſtrength, euen then they were deſtroyed by vnciuill diſſention, poyſoned with the plague of peſtilence, murdered by cruell famine, deuoured of the enemies ſword, many thouſand of their Nobles forced to doe the dayes labour of ſlaues, no more accompt of them, but that thirty of them were ſold for one poore penny: the reſt were forced to liue againſt their wilies in lacke and woe, pinched with penury, oppreſſed with labour, in moſt cruell bondage and perpetuall ſlauery. To come nearer and next indeed to our ſelues: How gallant and glorious a Citty was *Antwerp?* how flouriſhed ſome part of *Germanie* and *Flanders*, but when the voyce of the Goſpell is not obeyed, when Gods kingdome is not ſought firſt and afore all other things, when Gods mercy is deſpiſed, and his Goſpell no more embraced, when the ſpirit of God is reſiſted and refuſed, then indeed wee muſt needes looke for that which *Martin Luther*, that choſen inſtrument of the Lord fore-told vs, that the Goſpell ſhall be tranſlated from vs, to ſome other people, or rather returned backe againe from vs Gentiles vnto the Iewes, from the new choſen refuſers, to the olde refuſed profeſſors: It hath an hid darke miſterie, that many falſe profeſ-

tid Chriſtians denie the reuerend Sacrament of Baptiſme, and ſome naturall Iſraelites, carnall Iewes, haue earneſtly deſired the benefit of the ſame, doubtleſſe it is true that Chriſt ſayd, *You ſhall not finiſhe all the Cities of Juda vntill the comming againe of the Sonne of man*, ſomewhat ſhall bee to doe amongſt them, GOD hath a worke amongſt them that hee will doe, hee hath a remnant that hee will call home, whereof *Paul* ſpeaketh, ſaying: *blindneſſe is partly happened vnto Iſraell, vntill the fulneſſe of the Gentiles bee accompliſhed, and ſo Iſraell ſhall bee ſaued:* Hereof ſaith *Hillarius*, *all is not yet done in Iſraell:* after the fulneſſe of the Gentiles is come in, there is a remnant yet left in Iſraell that ſhall be gathered vnto the Lord: our looſeneſſe of life is vnto any Chriſtian conſcience a terrible feare or rather a diſpaire of any long continuance of Gods Goſpell among vs. The Foxe of whom *Methodius* ſpeaketh in his propheſies whom diuerſe Learned interpret to bee *Mahomet* or his faction, was neuer ſo like to bring red and bloody Turkes and Iewes out of *Caucaſus* Cloyſters as now, neyther was our battaile euer ſo great indeed with them, our froward neighbours that ware blacke Bootes, as it ſhall bee with thoſe ſtrangers that weare red buskins, whereof a iuſt prouocation is in good ſadneſſe that which *Beſſarion* layeth to our charge, that weare ſo diuers of hew, ſo variable in coullor, that it is hard to finde a number of Chriſtians of one coullor, of one conſent, of one like diſpoſitiõ, ſome are white, ſome are black, ſome are dum, ſome are blew, ſome are yalow, ſome are red, ſome are ful of ſpeckles, ſome are vnſpotted: on the other ſide, one Wolfe is like an other, ſeeking to deface Gods glory, blot out his name and ſet vp whom you will, let God and *Moſes* be forgotten, in the Mount all Iſraell will plucke of their ſpeciall Iewels and Ornaments to make a molton Image

Let,

Let the people proclaime a ſacrifice vnto the Queene of heauen, you ſhall haue companie that will ſpare for no coſt: young men will cut wood, children will gather chips, woemen will fetch water, old men will afforde wheat, one will fetch fire, an other will heat the Ouen, make cakes to ſacrifice to the queene of Heauen, ſpare for no coſt, you ſhall lack for no companie: *Gedeon* did but once aſke it, & he had it readily giuen him to make an Ephod to to ſet vp in Ephra 1700. ſickles of ready Gold, beſides Iewells and pretious apparrell. Aboue al thinges, wee ſhould bee moſt thankefull for that inеſtimable treaſure of Gods moſt Sacted woord, wee ſhould ſeek moſt ſpecially his honour, in reſpect wherof, all pompous glory ſhould be as dunghill filthineſſe. In this caſe lament all you that loue God: *Help* all you that bee good Chriſtians, with one conſent, let vs bee fellow-labourers in the Lord: For Gods glory, for the reuerend vſe of his name, ſpare no labour, ſpeake, ſue, intreat, incourage, helpe, ſuccour, and make good choyce (if I ſpeake not too late) of your Knights of the Shire, of the Burgeſſes of the Parliament, of the Clearkes of the conuocation, ſhew your zeale, doe what you may to mooue, to procure ſome godly law, whereby the cuſtomable euill vſe, the vaine abuſe of our ſacred God, his moſt mighty name may bee reformed. The force of Papiſtrie GOD be thanked, is beaten downe, they write not, nor haue not what to write. Our lack of good liſe is the greateſt loſſe, the ſtrongeſt ſtoppe, the vnhappieſt hinderance that now remaineth againſt the fulneſſe and plentiouſneſſe of Gods kingdome: Whoſe kingdome, if wee build not vnto the end, whoſe ſpirit if wee reſiſt and refuſe, as heretofore (a fruite of infidelity) we were giuen ouer to beleeue Hobgoblin, Robin good-fellow, Fairies and ſuch other fancies, ſo hereafter wee may bee ſure haue-

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ing caſt of the ſpirite of grace, the Diuell ſhall euery where in the terrour of our conſcience, appeare and ſhew him-ſelfe vnto vs: So as hereafter it ſhall (I feare) bee as great a wonder to ſee many houſes free from ſome one or moe viſibly poſſeſſed of the Diuell, as heretofore it hath beene ſtrange to ſee one in a pariſh. Strange ſightes, earth-quakes, vnnaturall murthers, Monſters by Sea and by Lande, as tokens of Gods wrath, we haue ſeene abundantly: Nay we may write againe to the beginning of the worlde ſuch thinges as they neuer heatd off, Theſe thinges ſhould frame or rather force vs to a newneſſe of life, to a ready waiting for the LORD Chriſt his laſt comming. Amongſt all other, this great and horrible vice of vaine ſwearing, to the deſtruction whereof I beſeech GOD grant ſome ſtrength and force of Law, it is ſo great a ſinne, ſo vnprofitable a miſchiefe, ſo common an euill, as there is nothing more to bee wondred at in my iudgement. And in this ſo good and neceſſary a motion, I am alſo ſorry that ſome man of good learning and great skill, had not taken this enterpriſe in hand, how be it the matter it ſelfe is worthy euery where to find a patron: And as helpers and ayders, I doe earneſtly deſire in this behalfe all good Chriſtians to ſuccour and further this motion: but moſt ſpecally as Patrones by name. I haue choſen three ſuch (as though compariſons be odious). And bleſſed be God therefore, our Church of England aboundeth with good men, ſo as I dare ſay, no one function in ſubiects ſtate is more faithfully and diligently diſcharged then the Miniſtrie) yet hereof I dare clappe my handes vnto my ſelfe that all other eyther learned or godly, will eaſily giue them the title (beſides their excellent vniuerſall gifts of literature) of diligent and faithfull diſtributers of Gods heauenly miſteries, in mooving

heretofore to be reformed: So at this time I truſt in God his ſpirit will worke almighty effect in him. And the other twaine I am ſure in their condition & place will moue and further this Chriſtian requeſt to Gods owne glory: Hereof alſo I hope largely that Whatſoeuer ſo Godly, learned and faithfull ſtewardes of the Lord ſhall moue, al other that be either Godly, learned or zelous, will aſſent, proſecute, and further the ſame to the vttermoſt of their ſtrength and hability. Which God graunt for his ſonne Chriſt Ieſus ſake to his onely honour and reuerence of his moſt glorious name, as alſo to the great commendation of the gouernment of his Church in England, that other congregations of Chriſtels where may confeſſe England to be no whit inferiour vnto any in the world, but rather a light and lantherne, vnto the reſt. Amen, Amen.

A Sword againſt ſwearing God ſend vs, God ſend vs,

L Ord, thy Sword brandyſhed, wrath againſt it.

E xcept our England, leaue her othes outragious,

X Egipt plagues were not ſo ſharpe a ſcourge.

A S God will ſend, when he his floure ſhall purge.

N Othing doth more, diminiſh Gods glory,

D Oth not God threaten, ſwearers his vengeance:

E xcept you repent, and be heartily ſorry,

R Emember hell fire, ſhall be your pittance.

NOVVEL, God ſpeed thy tongue,
and guide thee with his grace,
That when to preach, thy courſe ſhall come,
this vice thou maiſt deface.
And as S. Ridley did,
procure the poore ſome ioy,
When good King *Edward* did from him,
perceiue their hard diſtreſſe,
So God giue thee to moue, that ſharpe
lawes may deſtroy.
This filthy ſinne, and thine attempts,
God bleſſe with good ſucceſſe.

Chriſt

HRIST our moſt bleſſed ſauiour in that his moſt perfect forme of prayer, wherin al neceſſary goodneſſe for ſoule or body is deſired for vs, and all euils due vnto vs, are required to be turned from vs, hath, as the moſt ſpeciall, ſette downe this in the firſt place before al other, a petition of al Chriſtians, moſt neceſſary to bee required at Gods hands: that the name of our heauenly father be ſanctified, that is, alwaies eſteemed holy & reuerend. And indeed, for good and louing children, how is any thing more requiſite, or what more perfect note of true and ſon-like loue is ther, then this, that the ſon aboue all other things, do ſeeke eſpecially the honour and reuerend eſtimation of his father. So alſo God, the father of our Lord Jeſus Chriſt, with the Sonne, and the holy ghoſt, one onely God, of all might & power, when he had choſen one peculiar people, to ſhew his might by them ouer all the worlde, hee gaue vnto them, and conſequently to vs all. lawes, or Commandements, ten in num-

ber: but he gaue them by thunder and lightning, by mist and darknesse, by smoke and fire. Mount Sinai was all on smoke, and the smoke went vp to the midst of heauen: teaching vs by dreadfull signes, that his lawe is to bee had in reuerence, and his Maiestie to bee feared. Among which commandements, as in the former twaine, he teacheth, that he is God alone, and therefore onely to be honored: so the next is, that his name be no more lightly or vainely vsed. Used yet, but not in vaine: whereunto (if God be to be feared, that not without these great and dreadfull signes gaue vs these his commandements) he addeth ỹ penalty of his wrath. The Lord will not hold him guiltlesse, that taketh his name in vaine. And if the Lord, the law-giuer, that knoweth best the intent & purpose of the law, the iudge also against the transgressors of ỹ same, shall pronounce vs gilty, what remaineth to the person condemned, but bitter execution? How is it thē that GOD by terrour commanding vs, Christ by duty of loue exhorting vs, aboue all things to seeke the honour and reuerend estimation of God his name: his most glori-

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ous name, notwithſtanding is moſt vainly vſed, moſt ſhamfully abuſed, & blaſphemed moſt outragiously. How farre this accuſatiõ would ſtretch, how generally this fault is ſpread, that concerneth the diſhonoring of Gods name, it is not mine intent here to diſcouer it. As the name of God it ſelfe is moſt glorious, and cannot bee diſhonoured. yet al the waies & means practiſed by mankinde, againſt the glory of Gods name, to ſet them all downe, were a worke infinite. This ſmall treatiſe, which I pray God it may be to the honor onely of his name, ſhall concerne the lawfulneſſe of ſwearing, the abuſe of forſwearing, the punishmẽt of periury or vainſwearing. As two falſe knaues nẽd no Broker, for they can eaſily enough agree in wickedneſſe *ſine mediante*, without any to breake the matter betwéene them: ſo amongſt true & faithfull men, there nẽd no othes. Where vertue faileth not, truth of it ſelfe carrieth credit ſufficient. But God onely knoweth who are his, and the ſimple cloake of hypocriſie coureth many a ſubtill ſoule. Double dealing of the moſt, maketh many men doubtfull where they

may truſt. Chriſt is ſo conueyed by ſubtiltie, and falſhood is ſo diſguiſed with faire colours, that in a deepe deceitfulneſſe, a man would almoſt dread no danger: and he that ſtandeth in no feare or doubt of ſubtiltie, is ſoneſt endomaged, whereout for our ſafety the Lawyer teacheth vs this leſſon, to truſt few or none vpon their words, words are but wind, binde euery mans bargaine ſure by writing.

Becauſe that faith and troth
with no degree will ſtand:
Therefore the Lawyer ſaith,
take writings of his hand.

If no man would deceiue his neighbour, if euery man would ſpeake the truth from his heart, wee then ſhould néed no written bonds, othes ſhould haue no vſe amõgſt vs. A remedy therfore it is againſt our corruption, and in doubtfull matters (confeſſing God almighty his wiſdome, that he knoweth all and euery ſinguler woorke and woord, déed and thought of man) we take his name, we vſe the name of God, that is not

not in vaine, but lawfully: wee confeſſe his almighty power, that he knoweth al things: (a matter that much concerneth his Maieſtie) for who can do ſo (but God alone:) wee call him as a witneſſe of our truth, that we may proſper therein: we deſire him alſo to be a reuenger and a puniſher of our ſins, if we doe not ſpeake the truth. And therefore the Hebrews begin their oth with this coniunction of condition, If: and vſe the figure ἀποσιώπησις ſuppreſſing the reſt, and yet indeed intending thus much: If I deceiue you, or if I breake this oth, the Lord that is of all power, reuenge it vpon mee. An oth therefore pertaineth to that part of Gods ſeruice, which wee call inuocation: Call vppon mee (ſaith the Lord) make vnto thy ſelfe none other Gods, I am the Lord thy God, vſe my name. So when that we heare the Lord ſay, Take not my name in vaine: let vs remember yet that the Lord ſaid before, I am thy Lord thy God, thou ſhalt haue none other Gods but mee. Preach my name. Cal vpon my name, confeſſe my name, vſe my name: take it not vainely, nor in trifling matters abuſe it not: I am the

Lord, therefore to be reuerenced. But in matters of doubt, when mans wisdome can goe no further, Confesse mine omnipotent power, all vpon mee, I am GOD alone and know all. Make vnto your selues no other Gods, by attributing vnto them that which is proper onely vnto mée, but call mée for a witnesse, call me for a reuenger. The Lord sayd not at any time, take not my name in vse: but he sayd, take not my name in vaine, vse it not but with great reuerence, in consideration of my Maiesty: yet vse my name, inuocate my name, or call vpon my name onely, for I onely am the Lord, Thou shalt haue none other Gods but mée. If inuocation pertaineth not vnto me alone, I am not God alone. Anabaptists, and Manaches, and other sectaries, are thus easily confuted: when they deny the lawfull vse of the name of God, they deny Gods reuerence, they deny Gods power, they deny God to be God. But if they will not vnderstand that invocation confesseth & attributeth (omnipotencie) vnto the person that they doe inuocate or call vppon, and where ther is no inuocatiõ, there is no God-

head

head or power diuine acknowledged, let them yet conſider this ſubſtance following.

1 Gods commandement vnto his people, to ſweare by his name.

2 That God forbiddeth his people to ſweare by the name of ſtrange Goddes, leaſt by inuocation, they ſhould attribute that omnipotency vnto Idolles and Deuylles that is proper to him alone,

3 The example of God, ſwearing for our capacitie.

4 Examples of Patriarkes, Prophets, Apoſtles, and Chriſt himſelfe, which in no caſe can bee contrary vnto GOD his father.

When

When the Lord had choſen Iſrael from al other nations, and had procured, by terrour of his power, the reuerence of his
Exod. 19. maieſty, the force thereof was ſo great, that the people fled for feare of his might, & ſtood a far off from the mountaine, and ſaid vnto
Exod. 20 *Moſes*, Talke thou with vs, wee will heare thee: but let not God talke with vs, leaſt wee die. Euen the Lord himſelfe by Moſes vnto Iſrael from his owne Maieſty, amongſt many other, gaue this law: If a man deliuer
Exod. 22. his neighbour money or ſtuffe to keepe, if it bee ſtolne out of the houſe, if the theefe bee found hee ſhall pay the double: But if the theefe bee not found, then the Maiſter of
7. the houſe ſhall bee brought vnto the Iudges,
8. To ſweare whether hee hath put any hand vnto his neighbours goods or no. Here the Lord himſelfe appointed an oth, as an ordinary meane to decide a controuerſie, & a ſufficient teſtimony of truth in a doubtfull matter. Againe in the 10. and 11. verſes of the ſaid chap. If a man deliuer vnto his
10. neighbour an Aſſe, or an Oxe, or any other
11. beaſt to keepe, if it die, or be hurt, or be taken away of enemies, and no man ſee it: An oth

of

of the Lord ſhall bee betweene them twaine that he hath not put his hand vnto his neighbours goods. Here is the appointment of an oth by the Lord himſelfe: it is called an oth of the Lord, becauſe they ſhould ſweare by the name of the Lord onely. Alſo 6. Deut. Moſes heedfully & carefully remembring againe vnto Iſraell the Lord his commandement, when he commanded them to lay vp in their hearts to teach thē to their children, when hee giueth them this moſt earneſt *Caueat*, Beware leaſt thou forget God, he addeth ſpecially, Thou ſhalt feare the Lord thy God, and ſerue him, and ſhalt ſweare by his name. Which commandement hee alſo rehearſeth in the 10. of Deut. 25. & in the 4. of Ieremie. 25 ſhewing how great a part of religion conſiſteth in inuocation or calling vpon the name of the Lord onely. The Lord by his Prophet moouing them earneſtly to returne, not haltingly, nor halfly, nor holowly, but holyly, & wholy vnto the Lord, he eſpecially teacheth them to ſweare by his name, Thou ſhalt ſweare the Lord liueth. Tying an oth, or euery oth, to theſe lymits, Vainely thou ſhalt not ſweare: but in truth *Ierem.* 4.

truth, in iudgement, in righteousnesse, and the thou shalt take none other witnesse but the Lord himselfe, wherunto he addeth the maiesty of the Lord, & the benefit of the people, That the nations may bee blessed in the Lord, that the people may glory in the Lord. Against the glory of whose Maiesty full highly it is, if any other be taken in his place, if any other be sworn by, if any other be called vpon, either for grace, to giue blessing vnto truth, or for might of power to reuenge falshood. For what is that, but cleane to forsake the lord, & to attribut omnipotency or all power and strength to some other. Wherfore the Lord in his zealous wrath against Iuda, amongst al other sins, for which in his iustice he powreth vengance against them, euen to the vtter destruction thereof by the hands of the Chaldeans, he reckoneth this as a capitall crime, How should I spare thee for this thy children haue forsaken me? The lord himselfe sheweth the maner how, They haue sworne by thē that are not Gods: they haue forsaken me. This fault the Lord reckoned so iniurious to his glory, that with a mighty vehemency of speech he saith, How

Iere. 5. 7.

can

can I ſpare thee for this: in effect thus; Surely I will not ſpare thee, the Chaldees ſhall deſtroy thée.

Hereof the Lord gaue a ſpecial commandement in the 23. of Exodus. Take héed to all things that I haue ſaid vnto you, and yé ſhall make no mention of the name of other Gods, neither ſhall it bee heard out of your mouth. And in the 23. of Ioſua, Make no mention of their Gods, nor giue nor take any cauſe to ſweare by thē. He ſaid not, take not their names in vaine: but, take them not at all, let them not be heard out of your mouthes. So the 19. of Eſay, where the Lord giueth a ſpeciall forme how the Lord is ſerued and honored according to his own good will & pleaſure, ỹ Prophet expreſſeth it thus. At that day, fiue Cities of the Lord ſhal ſpeake the language of Canaan, & ſhall ſweare by the Lord of Hoſtes. And thus the Lord him-ſelfe alſo did moſt zelouſly, as to ſhew his onely omnipotency, & how it ſtretcheth vniuerſally: in Eſay. 45. I haue ſworn by my ſelfe ſaith the Lord, the word is gone out of my mouth in righteouſneſſe, and ſhal not return. Euery knée ſhall bow vnto me

Exod. 21

Ioſua. 23

Eſay. 19.

Eſay. 45.

me, and euery tongue shal sweare by me: according whereunto, not vainely, but reuerently, in matters of great waight, to end contentions. To make assurance of promises to bee kept in testimony of truth, we read how the fathers, both Patriarkes and Prophets, haue sworne.

*Gen.*20. So Abraham swore vnto Abimelec in couenant of his safety.

*Gen.*26. Isaak likewise in the like case, swore vnto Abimeleck, Ahuzzah and Phicol.

*Gen.*31. Iacob swore vnto Laban, concerning the bounds of their ground.

*Exod.*2. Moses agréed by couenant of oth to dwell with Iethro.

Ibidem. Ionathan sware to Dauid;

Ibidem. Dauid sware to Ionathan.

Ionathan and Dauid sware both.

Like-wise Saul required an oth of assurance, for his séed after him, & Dauid sware vnto Saul.

*Reg.*1. Also Dauid in the presence of Nathan the Prophet, sware vnto Bethsheba that Solomon should raigne after him.

*Reg.*17. Helias the Prophet sware vnto Achab the King.

Elizeus

Elizeus sware vnto Helias that he would go with him. 2. Reg. 2.

The Angel sware by him that lineth world without end. Apoc. 16.

So also ẏ Lord yéelding vnto our weakenesse, confirmed all his promises by an oth, hauing no greater to swear by, according to ẏ fashion of men, he sware by him-selfe, concerning his couenant with Abraham.

By my selfe haue I sworne, I wil surely blesse thee and all thy seed: which oth he confirmed vnto Isaak. Gen. 22.

I will surely performe the oth which I sware vnto Abraham.

Also by Esay, I haue sworne by my selfe saith the Lord The word is gone out of my mouth, and shall not returne. Gen. 26. Esay. 45.

So Dauid remembreth the Lord his couenant confirmed vnto him by the Lords oth, I haue sworne vnto Dauid my seruant: and againe, I haue once sworne by my holynesse. I will not fayle Dauid. Psalm. 89

Likewise the Prophet remembring the disobedience of ẏ Israelits, remembring also how the Lord sware that they should not enter into the land promised vnto them. Psalm. 96

The

Pſal. 110 The Lord ſware concerning the euerlaſting Prieſthood of Chriſt. And againe vnto Da-
Pſal. 132 uid, The Lord ſware in truth, and will not ſhrinke from it.

2. Cor. 1. Paule alſo remembreth at large, how the Lord ſware vnto Abraham, and as it were ratifiyng ỹ vſe of an oth: An oth, ſaith he, for confirmation, is an end amongſt men of all ſtrife. Which thing alſo for a teſtimony and confirmation in his earneſt zeale, Paul alſo did, as firſt to the Romanes, God is my witneſſe: and to the Corinthians, I call God to record vnto my ſoule: And to the Galathians, Behold I witneſſe before God, or, I call
Gala. 1. God to witneſſe that I lye not: And to the Epheſians, God is my record: ⁊ ſo likewiſe to
Ephe. 1, the Theſalonians. And yet no Chriſtian euer doubted but ỹ Paul was led by ỹ ſpirit of God when he wrote thoſe Epiſtles: in ſo much that Auguſtine ſaith, it were an heynous wickedneſſe to ſay that Paul eſpecialy in his written epiſtles, hath violated or broken that Gods commandement, Thou ſhalt
Auguſt. contra mend. not ſwear: therfore, ſaith he, you muſt vnderſtand that which is ſet downe (non omnino not at all) That is, as much as in you lyeth,

haue

haue none affection at al to ſwear, thinke an othe to be no grace nor no garniſhing vnto your ſpeach: Otherwiſe how ſhould wee excuſe Chriſt him ſelfe? or ſhal we with Porphirius or Iulianus condemne Chriſte, that his wordes and commandements are one thing, his life and conuerſation are another? for ſo theſe vile Heretiques carpe at Chriſt, and vpon the ſelfe ſame saying, doe they harpe with the Manichees and Anabaptiſtes, vrging vehemently the woordes without ſence, Sweare not at all, not at all, lette your communication bee yea, yea, no, no, that which is more then this, is ſin. Which commandement if it were not to be enterpreted, Chriſt indeed had done violence, for he hath vſed often, as a teſtimony of truth and as a confirmation of his ſpeech, Amen Amen. Which is ſomewhat more then a plaine yea, for it ſoundeth as much as, Certainely, Truely, Verily or, of a certaine trueth. And in this ſence Paul ſaith, All the promiſes of GOD in Chriſt are yea, and are in him Amen. that is truly, and perfectly, fully, aſſured perfourmed, compleat & ended. And let vs mark now what a great oth this 2. Cor.

is, Amen, Verily, and Truly, or, Of a truth: whereby I appose their conscience to reclayme them thereby, that thinke it is no oth to say, Truly, or, Verely,: insomuch that in our customable speech, if a man say, Truly: it is replied, Yea, but you dare not sweare: when he already hath sworne full deeply. S. Paul saith, God sware, mark now the fourme of the oth sette downe by Paul, Truely or Surely I will blesse thee. So also the Prophet Dauid remembreth that ỹ Lord sware vnto the Israelites, that they should not enter into the land of promise. Turne vnto the 14. of Numbers, where the history of their murmuring is expressed, and the fourme of that oth is thus set downe, Surely or, Certainely, they shall not see that good land: so often as we say, Certainely, assuredly, truely, or verely, so often indeed we dos sweare: for though GOD be not expressly named, yet in na ning truth, God is named for God and truth are one and the selfe same and the strength of an oth consisteth more in honouring god by truth, then in the outward naming of god. Let all men then either learne or remember, whereas accustomably they

Heb. 9.

Psal. 65.

Num. 14.

Truely.
Veryly.

they vſe vainely, Truly, when many times there is neither truth nor verity in their ſaying, how that they moſt grieuouſly offend God, who is in dēd all truth, and the onely truth. Lo then neither may the Anabaptiſts ſtraine this vnto the time onely of the old Teſtament, neither may they ſo vrge the words by the letter, that they thereby take away the iuſt interpretation and ſence thereof: for ſo ſhould Paul and Chriſt himſelfe bee condemned, ſo ſhould God his mercy, declared heretofore by his Prophets vnto the Gentiles in Chriſt, and after Chriſt his comming, bee fruſtrated and maid voide, which were blaſphemy againſt the ſpirit: and an infinite heape of other miſchiefes would inſue, if like places of Scripture were violently forced according to ỹ letter. We muſt therfore vnfold them according to their meaning, and take them vp as they lie, The ſence doth offer it ſelfe as plaine as can be, if we marke vpon what occaſion, and to what purpoſe Chriſt gaue this commandement. The Iewes had gotten this euill cuſtome of ſwearing by creatures, as, by the Temple, by ỹ Aulter, by Heauen, by Hieruſalem,

alem, by the Earth. &c. And though they ſwore falſely, and intended to deceiue their neighbour, yet if they named not GOD expreſly, they thought it was no ſinne. Much like vnto the fooliſh people of our age, that entending to deceiue others, by ſubtiltie of ſound, or by eclipſing the pronunciation, reckon yet their crafty intent to bee no deceipt: ſuch I meane as anſwer thus, *GOD pronounce me at the laſt day. By God, I neuer defended him in all my life.* When they thinke and hope that other men will iudge that they meane, *GOD renounce me, I neuer offended him.* Thus did the Iewes, though they carried in their minds a full and perfect entent of deceipt, though their communication was mingled with common and cuſtomable othes, yea though they did forſweare themſelues falſely, except there were ſome expreſſe naming of GOD, they reckoned it none offence at all. And to this Diueliſh purpoſe they abuſed this texte, thou ſhalt not for-ſweare in my name leaſt thou defile the name of the LORD thy GOD. Other-wiſe (ſo that they vſe not inuocation of GOD expreſly by

Auguſtin de ſer. dom.

Leui. 19.

by name) although they ſware and forſwear, although they vſed execration, which conteineth curſing and banning, and deſiring of vengeance (As in example, *The Earth open and ſwallowe mee . The ſtones of the Temple fall vppon mee* : or ſuch like) they made none account of any ſuch oth or execration. And this Chriſt correcting in the 23. of Mathew, hee calleth them blinde guides and blinde Buſſards, ſhewing them that there is no place nor plot in the world, wherein GOD hath not ſet ſome cognisance of his glory : Heauen is his ſeate, the Earth is his Foote-ſtoole. Hee that ſweareth by the Temple, ſweareth by it, and by him that dwelleth in the Temple. Hee that ſweareth by Heauen, ſweareth by the Throne of GOD, and by him that ſitteth therein. This ſpake Chriſt to confute their damnable cuſtome of ſwearing commonly, and their dotiſh interpretation of ſwearing or forſwearing by the name of GOD, and teacheth them withall an orderly forme of behauiour in their common ſpeach. Let euery man ſpeake the truth to his neighbour from his heart, *Math.* 23.

and say, Yea it is so: Let him renounce falsehood, and say, Nay, it is not so. Let this be an order established for your dayly communication. And now let vs harpe of communication, communication: as they chaunce out, Not at all, not at all, and then the true sence is, In your dayly communication, vse none othes at all, or vse not at all any othes in your dayly communication: But speake truely, and say, yea or nay. So that Christ is not contrary to GOD his father, hee repealeth not to the decrée of God established for the vsing of his name in iudgment, in iustice, in doubtfull causes concerning equitie and right: but hée rebuketh that which GOD forbad, vaine and rash swearing, and foolish conceiued opinions, of this or that othe. Thus vsing Gods name lawfully, we must neuer abuse the same. GOD that sayd, Take not my name in vaine, hath therefore appointed the right vse of his name, because hee hath forbidden the abuse thereof. Of strange Gods hee hath sayd, By the name of strange Gods thou shalt not sweare at all: The name of them shall not bee heard out of your mouthes.

Math.5.

Exod.23.

Hee said no In vaine: but, Not at all, of any other besides him-selfe. Of his owne name only, there is a lawfull vse allowed & cõmanded vnto the godly: as to spread his glory.

1 By preaching his name.	Goe and preach the Gospell vnto all creatures.	*Math.* 11
	Preach the worde, be earnest in season, and out of season.	2. *Tim.* 4.
2 By giuing thanks and honour vnto his name.	I will alwaies giue thanks vnto the Lord, his praise shall euermore bee in my mouth,	*Psalm.* 33
	I will deliuer thee and thou shalt honour mee.	*Psalm.* 49
3 By professing and confessing Gods name and power.	Hee that confesseth mee before men, I will confesse & acknowledge him before my father.	*Mat.* 10.
	To confesse Gods name, proceedeth from the mouth.	*Rom.* 10.
4 To inuocate or call for helpe at the name of the Lord.	Confesse the Lord, and call vpon his name,	*Psal.* 14.
	Call vpon mee in the time of trouble.	*Psal.* 49.

VNto the which part, most specially the right vse of an oth appertaineth. As,

when by calling God to witnesse, wee confesse his omnipotent power, & desire him to maintaine and prosper vs in trueth, and to punish vs, or to be auenged vpon vs, if wee speake, or doe, or entend any falshod or deceipt: which both we are sure he will do, because he is God. But what is it to take Gods name in vaine? It is,

A memorandum for swearers.

1 To call God a witnesse in vniust or in trifling matters.

2 To sweare rashly, vnaduisedly, or without vrgent necessity, time, place, and authority not considered.

3 Or once to name God, without the reuerence due vnto the maiesty of his name of whom nothing may occupy so much as our thought, without due remembrance of his honour.

Sap. 1. Thinke not of the Lord but in goodnesse, saith Salomon, and the Lord him-selfe, Yee

Leui. 19. shall not sweare by my name in vaine, neither shalt thou defile the name of thy God. I am the Lord.

Vnto all the Curses and Plagues that

Deut. 28. Moses from the mouth of the Lord remembreth: as the curse at home, the curse abroad,

the

the curse of hunger, the curse of thirst, the curse of ill successe, the curse of sickenesse, of madnesse, of penury, of oppression, of captiuity, vnto them all, he addeth this as a chiefe addition, these and many moe plagues shall the Lord heape vpon thee, vnlesse thou feare the glorious, mightie, and terrible name of the Lord. Thy name is wonderfull, O Lord, *Psalm.* 8. and onely to bee had in reuerence. The Lord will not hold him guiltlesse, that tak- *Exod.* 20. eth his name in vaine. It is remembred by Aben Ezra, that the Egyptians had a custome to sweare by the head of their King: which oth, whosoeuer performed not, no ransome would redéeme him from death, because hee despised the King. How much more, not without due reuerence and feare, ought wee so to name or thinke once vpon the name of our God, who onely is God and without or besides whom there is no God. Thou onely art great, O Lord, and great is thy name in strength and power, who *Iere.* 10. feareth not thee thou King of Kings? thine is the glory aboue all. How much the highlyer wee estéeme of Gods glory, with so much the more reuerence ought we to think and

and to speak of his name: but as he that speaketh much, speaketh sometimes vnaduisedly for hast, as Salomon remembreth, Vnto many words, folly is neuer absent or wanting. In much speach, there is either flat falshood or vanity, or superfluitie at the least, or peraduenture all at once. So of the often naming of God, much more often swearing by his name, there ariseth a vaine abuse, an vnhonorable derogation, a path-way to the palace of periurie, an open accesse, or rather a compulsion to the pit of perdition. The Adulterer, the theefe, the Murderer, cannot alwaies do that wickednesse that they would: But hee that accustometh himselfe to vaine swearing, though of purpose he would sometimes frame and fashion himselfe to abstaine from swearing, yet can he not for his life so doe: Custome succeedeth, or rather groweth in natures rome. So that all times he sweareth, and by swearing dishalloweth, as much as in him lyeth, the most holy and reuerent name of GOD: in so much that a common swearer, if he bee in the feare of God reprehended for his vain swearing, he answereth with an other othe, that he sware not afore.

Prou. 10.

Euill of a custome.

I haue

I haue heard ere now, a vaine fellow to be gently reprehended for ỹ damnable cuſtome of ſwearing, and his anſwer hath been with an execrable oth, that ſuch reprehenſion néeded not, for he neuer ſware lightly, whoſe wordes truely vnderſtood, hé ſpake more truly then he was aware, not lightly, but heauily. Could any Chriſtian beare it, to heare the moſt honourable name of our glorious GOD ſo terribly abuſed: Hereof ſaith Chriſoſtome, *Like as a continuall babler pratleth intemporally ſome vnſeaſonable ſpeech: ſo no man ſweareth often, but hee alſo to many times forſweareth him-ſelfe.* Chriſoſt. ſuper Ma. Therefore ſaith Auguſtine becauſe he is farther of from periury that vſeth not at all to ſweare, then he that ſweareth readily in matters of trueth, the commandement of our Sauiour is, that by abſtayning from ſwearing, wee might be ſure not to forſweare, rather then by ſwearing in matters which wee ſuppoſe to bee true, to draw or driue our ſelues into the acquaintance or familiaritie, nay rather into the daunger, damage, and deſtruction of periurie To ſweare that which a man deemeth to be true, is not expediēt, nay it is intollerable

ble, and may not be admitted, and thereof, Michaell de Hungaria, setting downe perticuler kindes of swearing, by the first and last letters of this word Fato, and by Idonea, forbidding first to sweare falsely, and then also to sweare that which we deeme to be true. For though a man see his friend on Horsebacke at Bishops-gate in London, entending to ride to Cambridge the next day, he may not therefore sweare that he is at Cambridge, though he thinke verily that he is there: for though he iudge so, yet it may be otherwise. And, but in truth a man may not sweare. Sweare not then saith he *per primas fato, per idonea notificato.*

I — Falsely, for God is truth.
As you thinke: for you may be deceiued, be sure first that it may be vndoubtedly true, before ye sweare.

D — Irreuerently, for it is against Gods honour.

Sweare not — Deceitfully: for your faith is giuen as it is receiued, and as hee vnto whom you made or gaue your faith vnderstands it, so it is to be interpreted and performed.

O — Otiously or idely, sweare neuer, but to good purpose, & then not but in truth, in equitie, and iudgment.

N
E
Sweare not
A

Negligently, not regarding what you ſweare, for God is the reuenger.
Erroniouſly: for it diminiſheth the reuerence due vnto Gods name.
Acuſtomably. For who ſo doth the plague of God ſhal not depart from his houſe.

AS our prouerb is of ſwearing. Set your minde on it, and it will come alone: So in déed, vſe brédeth facilitie, facility engendreth familiarity, familiarity maketh redineſſe, redineſſe frameth perfectneſſe, perfectneſſe brédeth cuſtome, cuſtome forceth continuance, continuance conueieth vs to ſenſeleſneſſe, ſenſeleſneſſe lulleth vs a ſléepe in the cradle of Security, ſo that we feare not, nor féele not our deſperate fall into the paineſull pit of Perjury, the vnhappy reward whereof, is perpetuall infelicitie. Let vs take héed then of ſwearing, or of the rash or haſty naming of God, without the reuerence due vnto his moſt glorious name. For as with much water paſſeth either Gravell or Mudde, and, as the ſeruant that is oftentimes beaten is ſildom without ſome blew ſpot: ſo, he that oftentimes nameth GOD, nameth him vainely, and vnreuerently, and

be

he that sweareth often, dishonoreth his Maiesty, and often times falleth into periury. What mockery and derision is this against Christ, in the Church, when the name of Christ Iesus is sounded to bend or bow in token of reuerence, and all the weeke after to sweare by him, as though hee were worthy none honour at all: The Iewes, as we vnderstand by the gesture of the high Priests, vsed to teare their garments when they supposed that they heard any blasphemy. The Turkes reckon and esteeme so reuerently of their Mahomet, that they neuer lightly or vainly sweare by his name, neither do they admitte vnto office of gouernement any sweerer, what birth soeuer he be of, or though he be for any other quality neuer so notable. Amongst the Heathen people, it is wonderfull, a terrible shame to Christians, that Regulus, a worthy Romaine, being taken prisoner of the Carthaginians, when they of Carthage desired rather to haue had their owne prisoners from the Romanes, they sent this Regulus to Rome, without any gage or pledge, saue his faith only. When he was at home at Rome, he perswaded his countrymen,

Mar. 14.

Tripolitanus

Aust de ciuitate dei. Li. 5.

men, that this message was not profitable for his Country: and for his othes sake yet, not otherwise compelled, but onely to kéepe his othe, he returned as a prisoner to Carthage: where after the most cruellest manner that ỳ mischéefe of their most bloody minds could inuent, after such a sort as I neuer read the lyke, they put him to death most terribly. This was their guise. They compassed him close round about with plankes, the plankes were drawen thicke with yron prickes, the points whereof were made exceeding sharp so that he could not bend himselfe to leane any way, without greiuous wounds, where of his flesh rankling, the longer he liued, the more greiuous would be his paine,, waking or sléeping his féete must beare the burthen of his whole body: Hée might truely say, *Viuus videnſque perio*, I liue, and sée full well I dye. So the Saguntinians, rather then they would breake their faith made vnto the Romaines, they indured willingly al the punishmentes that hunger, sword and fire, could doe vnto them: Liuius remembreth two Romane soldiers taken prisoners, dismissed by Hannibal vppon their othes, to returne againe to *Li. 3, Ca. 20.*

his

his Crampe. The first, subtily left his sword behind him, and when he was gone a good way from the Campe, hée returned againe to fetch his sword: meaning by this subtill returning, to saue his oth, and neuer more to returne. But when this case came to be disputed at Rome, the heathen Romaines sent him back againe as a periured person, affirming that an oth ought so to be performed, as he vnto whom the oth was made, did vnderstand the promise. What shame is this to Christians, that the Heathen people which knew not GOD would not sweare rashly, but reuerently, and duely did kéepe their faith promised? And we, that professe Christ, sweare rashly and vnreuerently: and so we be trusted when we sweare, we care not afterward for kéeping our faith. Beléeue not a common or cust omable swearer: how can he kéepe any faith or credit in him, that poureth it out continually? He that sweareth alwaies by his faith, sweareth al away: so a swearer may be beléeued, his care is neuer after to performe his faith. If a common swearer did beléeue in God, if he did hope to be comforted by him, if he did thinke that

Counsell

God

God would punish his periury, surely he would not without reuerence and feare, he would not without vrgent cause in cases required, take once the most blessed name of gods maiestie in his mouth. Now when he beléeueth not him-selfe, that which he affirmeth vnto another, who shal beléeue him? Why do we not say vnto common swearers why do you lye? Or if you séeke truth, why doe you sweare? If you do beléeue in God, why do you so dishonour the glory of his name? If you doe not beléeue in God, why would you haue me to beléeue you, when you sweare by that God, in whom you your selfe do not beléeue: Salomon in the case of two women contending for one child, to try where true natural loue rested, made a countenance as though he would haue cut ỹ child in péeces. The wicked bloudthirsty woman of whom the child had no nature or substance cried with a loud voice deuide it, deuide it. The true mother, in whom nature rested, made her humble request: Not so my Lord, let the child liue and prosper, let no violence be done vnto it. In the ancient recordes of the Romans it is remẽbred, of an adultresse

hauing three sonnes, that vpon her death bed she told her husband, that of three boyes, one onely was his. This father, when he should die, entreated earnestly his executours that they would do their diligence, by all wisdom to try which of the three was his naturall son, & vnto him by Will he bequeathed his whole land. The faithfull and trusty executours thus made experience wher nature rested: the toke the dead corps of their father, and set it againe a tree: vnto euery of the three children they deliuered a bow & an arrow, they told them that their fathers will was doubtfull, & the deuision of the land was hard: the best way was to try by happy hazard, he that could shoote nearest the fathers heart, should haue all. The two bastardes, in whom rested no spark of naturall loue, shot with good wil: the third with reuerence refused so filthy a fact: Whereby, if he were perceiued to be the true sonne, what bastards shall we know them to be that shoot at euery part of Christes most blessed person? Common swearers truely beare no naturall loue to GOD, but teare him in peeces, shoot at his hart like bastardes, and cry with that

Strumpes

Strumpet, deuide him, deuide him, cut him in peeces. Whereof ſaith Auguſtine, *They ſinne no leſſe that blaſpheme Chriſt now reigning in heauen, then they which crucified him hereupon the earth.* Thine enemies O Lord take thy name in vaine. Remember this O Lord, how the enemie hath rebuked: And how the fooliſh people hath blaſphemed thy name, GOD ſhall wound the head of the enemies, and the heary ſcalpe of ſuch an one as goeth on ſtill in his wickedneſſe. Power out thine indignation, O Lord vpon the Heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy name. As for the blaſphemy where-with our neighbours haue blaſphemed thee, reward thou them, O Lord, ſeuen fold into their boſoomes. Make their faces aſhamed, O Lord, that they may ſeeke thy name. Let all good Chriſtians ſay with hart and voyce, in word and life, Bleſſed bee the Lord our GOD, euen the Lord GOD of Iſrael, yea bleſſed bee the name of his Maieſty for euer more. They that in profeſſing ſometimes grant this reuerence, and honour vnto the Maieſtie of

Auguſtin in Mat.

Pſal. 139.

Pſal. 74.

Pſal. 68.

Pſal. 79.

Pſal. 72.

gods name, and yet, by the vnreuerent abuſe of his name, practiſe the contrary, are very well reſembled to thoſe Iewes, that put vpon Chriſt a purple Robe, & platted a crowne of thornes vpon his head, and put a Reed in his hand like a Scepter, mocked him indeed after the moſt diſpightfull manner that they could deuiſe, but yet in wordes they ſaluted him curteouſly, and ſayd, *Hayle King of the Iewes*. They are like vnto thoſe people, whome the Lord, by the Prophet Ieremy reprehended: They ſay the Lord liueth, this is their ſpech, in wordes they ſay ſo, but examine their religion indeed, they ſweare falſly. gods name is not honored, but diſhalowed as much as in them lyeth: they take the Lords name in teſtimony ỹ it is full true, when yet notwithſtanding it is full falſe: what greater diſhonor can they vnto the Lord: Do they beleeue that god knoweth it not: which were againſt his omnipotency: or do they thinke that god will leaue ſo great a ſinne vnpuniſhed: which were againſt his promiſe. The greatneſſe of this ſinne, the Prophet thus deſcribeth, They haue made their faces harder then a ſtone, Right terrible is that which

Ieremy, 5.

GOD

God threatned by *Zacharie*: behold a flying booke of twenty cubites long and ten cubites broade, conteining a curſe of GOD againſt theeues and ſwearers, I will bring this curſe foorth ſaith the Lord of Hoſtes it ſhall come foorth vppon the houſe of the theefe, and vppon the houſe of the ſwearer, that ſweareth falſly by my name. This curſe ſhall remaine in the middeſt of their howſes, and ſhall conſume them, timber, ſtones, and all. *Zacha.* 5.

And this good councell from the Lord, wee haue by the wiſe King *Salomon*, Let not thy mouth bee accuſtomed with ſwearing, for in it there are many falles; Let not the naming of GOD bee continually in thy mouth. For like as a ſeruant that is much beaten cannot bee without ſome ſpottes, ſo hee that ſweareth and hath the name of GOD continually in his mouth, cannot bee free from ſinne. A man that vſeth much ſwearing ſhall bee filled with iniquitie, and the plague ſhall neuer goe from his houſe. Hee that ſweareth in vaine, ſhall not bee found righteous. Much ſwearing bringeth ſuch horror, that it maketh a mans hayre to ſtand vpright *Eccle.* 10.

and the irreuerence thereof, would make a man ſtop his eares. Though the proud blaſpheme and are ſcornefull, yet vengeance lurketh from them as a Lion. The words of the ſwearer bring death, GOD grant it bee not found in the houſe of Iſrael.

If there were in all the world no more faults but this alone, it were enough to procure more vengeance then the whole maſſe of mankind were able to beare. God grant that England may once throughly be purged from this execrable crime. The Lord hath promiſed that hee ſhall be pronounced guilty that taketh his name in vaine. A greater threatning is not added vnto any of the commandements amongſt them all: but vainely, in vaine for euery vaine trifling matter, as though GOD were of no power to reuenge, as though hée were worthy of no worſhip. Fie, fie, it is too filthy, too abhominable. Would to God all Kings, Quéenes, and Princes, would with more earneſtneſſe tender chiefly Gods honour, and déeply conſider that they liue and enioy their ſtates and kingdomes by Gods merciful ordinance and ſufferance: to this end, that aboue all

things

things they ſhould promote the glory of his name: How are they lulled a ſléepe in the cradle of ſecurity, in the drowſineſſe of their owne tranſitorie glory, if they forget that which moſt ſpecially concerneth GODS glory? Me thinketh all Princes ſhould reckon all men that vnreuerently vſe GODS, name, neuer like to affoorde their perſons any reuerence or true obedience. They that feare not GOD, will they care for man? No truely who ſo kéepth of God neither feare nor loue, will eaſily breake his faith to any Prince. A worthy obſeruance it is, that good Kinges heere in England, haue made right good and holſome lawes to Gods glory againſt common ſweaaing. Wee haue good cauſe to hope, that as GOD hath giuen vs a moſt gratious King, anſwering in any good Title to any other King that hath béene in this Realme: So in this caſe alſo, it will pleaſe him to worke by his grace, and his graces moſt honourable Counſell, that they ſhall moſt ſpecially excell, exceéde, and goe beyond all others, in ſtudious care and prouiſion for the reuerence and honour due vnto Gods moſt glorious

name. In this remember of good Kings, in this respect, are to be remembred.

De quibus consule. Ioh. Fox.

1 King Iue.
2 King Alfred.
3 King Edward.
4 King Edmond, whose law was, that whosoeuer was once proued periurd, should for euer be seperated from Gods congregation, and of lawes made in his time for this, and other matters, loke in the collections of M. William Lambert, which were imprinted by Iohn Day. Anno. 1568.

Lambert.

5 King Henry the first, for example to the whole Realme, beginning at his own house, first ordained that if any within his owne Pallace did sweare, he should forfeit to the vse of the poore for euery oth.

Waldens,

If he were
A Duke xl. s.
A Lord xx. s.
A Knight Squire. or Gentleman } x. s.
A Yeoman. iii s. iiii d.
A Page or Lackey, to be scourged.

There be lawes for meaner matters more duely obserued, GOD grant that this honour may bee most specially regarded. Amen.

In

In France, Kings that held their Crownes in Homage to the Kings of England, haue made these lawes, to this purpose: First Lodowicke King of France ordained that all periurers & common swearers should haue their lips seared with an hot burning yron: And this punishment he caused to bee put in execution, oppenly at Paris vpon a Citizen there.

Philip, and other of the kings of France, constituted this generall law: that whosoeuer were he gentle or simple, yea though hee were for birth right noble, in what place soeuer it were, though it were in a common tauerne (where many wise men forget themselues) if hee blasphemed Gods name, hee should straight way be drowned. *Vincentius in speculo.*

Maximilian the Emperor, made this Law, that whosoeuer was iustly reprehended as a vain swearer, should leese and pay xlii. s. iiii. d. but if after reprehention, hee would not both bee sorrowfull for his sinne, and willingly pay the sayd money, hee should loose his head.

Philip an Earle of Flanders, for the precinct of his dominion decreed, that who soeuer

euer forsweare himselfe, should loose both his goods and his life.

Iosephus counsaileth, that the blasphemer should bee stoned, and then hanged vp one whole day: afterward, being taken downe, that he should bee throwne into a hole or pit, without any solemnity of buriall.

Iustinian, the good Emperour, vnto his Cittizens of Constantinople, counsayleth and commandeth thus. Whereas many in words and othes execrably abuse the most reuerend name of God, whereby Gods heauy wrath is procured: we exhort you, that you abstaine from cursing and banning, and from swearing, either by your head or by your haire, or by any other othes. For if iniuries don vnto man, be not vnreuenged, much more, hee that dishalloweth Gods name, is worthy of great punishment for such faults; truely both hunger and earthquakes, and the plague of pestilence, falleth vpon vs. Wee therefore gently exhorte you, that you abstaine from such grieuous crimes. If any will not bee warned by this our counsayle, first as he shall procure Gods displeasure, so shall he be sure not to escape vnpunished: for

we

we haue giuen vnto our most worthy gouernour of this our roial citty, this earnest commandement, that he shall apprehend the offenders herein, and cause them to dye the death, least God himselfe should punish both this Citty and the whole realme, for leauing so great faults vnpunished.

The law of the Egyptians was, that no swearing should be vsed, but in lawfull causes. If any were proued periured, he lost his head. *Egypt.*

The Scithians had a Law likewise, that whosoeuer was proued periured, should lose his head: and hee that made proofe thereof, should haue his goods. *Scithia.*

The Romans had a Law, that whosoeuer was proued periured, hee should be throwne downe from the high Rock Tarpeius: and therefore when they did sweare, they held a Stone in their hand, and protested: If I lye, or sweare ought but truth, cast mee downe the hill violently, as I fling this stone from me. *Romanes.*

But to goe beyond men. The Lord himselfe hath made a Law: Hee that blasphemeth the name of the LORD, shall dye *Lib. 24.*

for

for it, all the multitude ſhall ſtone him to death: whether he be Citizen or ſtranger, if he blaſpheme the name of the Lord, let him dye the death. And this law God commanded to be put in execution vpon the ſon of Solomith, which was the daughter of Dipri, wher no doubt the mothers name is remembred and the grand-mothers, for their offence of ill education.

A remembrance for fathers & mothers.

Likewiſe Ioſua, and the Iſraelits, made a faithfull oth with the Gibeonites, in ỹ dayes of Saul that oth was broken: which breach of faith, the Lord puniſhed with three yeares continuall famine: which famine was not taken away, vntill ſeauen of the ſonnes, or nere of the kindred of Saul, were hanged vp vnto the Lord. Likewiſe Mathathias, whom the king of Babilon named Sedechias, he contrary to his oth rebelled againſt the King of Babilon: which periury the Lord thus puniſhed, Nabuchodonaſar toke Sedechias as priſoner, firſt he ſlue his ſonne in his own ſight after that hee plucked out both his eyes, hee bound him with chaines of yron and carried him priſoner to Babilon, where hee kept him in perpetuall miſerie. What neede

Ioſuah. 9.

2. Reg. 21.

4. Reg. 24. 25.

I remember that Troy, & diuers other Cities, were deſtroyed for periury: Euſebius telleth of three wicked diſpoſed perſons, that of miſchiefe pretended againſt Narciſſus, the good Biſhop of Hieruſalem, laid vnto his charge an heauy & hainous crime, & to make their falſe accuſation the more probable, they ſware grieuouſly, and deſired GOD to ſhew vengeance vpon them, on this wiſe: The firſt wiſhed to be deſtroyed with fire, if it were not true: The ſecond wiſhed to bee conſumed with a moſt grieuous ſickeneſſe: The third, to loſe both his eyes. Narciſſus perceiuing their deſperate intent vnto miſchiefe, and his weakeneſſe not able to reſiſt three ſuch aduerſaries, remoued himſelfe to the ſolitary Wilderneſſe, there to lead a priuat and ſolitary life: in the meane time, vnto them which ſo willingly and wickedly forſware themſelues, this happened. The firſt as hee wiſhed, by caſualty of fire, was burnt to death, and all his family: which fire roſe but of one little ſparke. The ſecond was taken with a grieuous ſtronge ſickeneſſe, from top to toe, and deuoured of the ſame. The thirde, hearing and ſeeing

gods

Gods iuſt iudgement to fall vpon the other twaine, confeſſed the fault, and through great repentance, powred out ſuch abundance of teares that hee loſt both his eyes. Thus was their falſe periury puniſhed by God, and the good Biſhop reteined home againe with ioy.

S. Grego. Saint Gregory telleth vs a wonderfull ſtory of a yong child vnder the age of ſeauen yeares (at which age we ſay children haue no diſcretion) yet forſwearing, and blaſphemming the name of the Lord, his Father holding him in his armes the Diuell entred poſſeſſion of the ſaid Child, as it viſibly appeared.

But let vs come to meere Engliſh ſtories.

King Stephen. Though not firſt in order, yet for dignity I will place King Stephen, and that companie, which contrary to their oth made in the dayes of King Henry the firſt vnto Mauld or Mold, yet they crowned Stephen Earle of Bolloigne King of England: in which number, were William Archbiſhoppe of Caunterbury, Roger Biſhop of Saliſbury, Hugh Bigot, Steward ſome-times to king Henry the firſt, and diuerſe Lords more.

The

The Archbiſhop, God puniſhed ſhortly after with death: the Biſhop of Saliſbury, the King baniſhed him the land: Hugh Bigot died miſerably. Diuers other Lords, were diuerſly puniſhed. Euſtace, the Kinges ſonne taking vp his horſe before his father, had a fall, and brake his legge. The King, in remembrance of his periury, with ſorrow ended his miſerable life, euen when he had now made a compoſition to liue in peace, and to hold his Crowne quietly during his life time proclayming Henry Duke of Normandy heyre apparent to the Crowne, euen then, whē he moſt deſired to liue, moſt likely to liue in moſt quietneſſe, with ſorrow hee payed the price of his periury with the loſſe of his life:

Edward the fourth, at Yorke tooke a ſolemne oth to hold him contented with his own Dukedome, and to yéld due obedience vnto King Henry: but his oth rathly taken, was as ſoone broken, and his periury God puniſhed in his poſterity: none of his children came to the poſſeſſion of the Crowne. *Edward. 4*

Elfred, becauſe he was a Duke, ſhall haue the next place: This Elfred conſpired againſt *Elfred.*

against king Adelstane at Winchester, to put out his eyes: his conspiracie suspected & detected, the king secretly fled. The wicked Duke was driuen to purge himselfe, by his oth, of the suspition. In the Church dedicated to S. Peter at Rome, periuriously he forswore himselfe: but euen so soone as he had forsworne himselfe, he fell downe dead in the Church, & so was taken vp, and carried to the English house of Rome, & from thence, three daies after to his graue.

Godwin. Earle Godwin, traiterously slew Alphred brother to king Edward the third: afterward as Godwin sate at the Table with the King at Winsor, it hapned that one of the cuppe-bearers (one of this Earle Godwins owne Sonnes) bringing a cuppe of Wine towards the King, tripped on the one foote, and yet recouered by the stay of the other foote, so that he shedde none of the Wyne: Whereat the Earle Godwin laughed, saying: How the one brother gently had holpen the other Right so said the King, should my brother Alphred haue holpen mée, had not the Earle Godwin beene. At which woordes Godwin, to excuse himselfe, falsely forsw are the

the fact, and taking a morcell of bread in his hand, wished that that peece of bread might choake him, if hee were guilty of that deed: but so soone as hee had receiued the bread, forth-with he was choaked, and fell downe dead: whereat quoth the King, haue away this periured traitour: and by Harold his sonne he was conueied to Winchester to bee buried: Upon whose Land also, GOD sent such a Plague that vntill this day, all England heareth the vnfortunate place, called Godwines sands.

Sir Roger Mortimer. Sir Roger Mortimer brake his solemne faith and allegiance vnto his Soueraigne Lord King Edward the second, and for the same his periurie, is thus punished: In the dayes of Edward the third, hee was first set openly vppon a Ladder, his priuie members cut from him, and cast into the fire before his face, his hart pluckt out of his belly, his body deuided into foure quarters, and sent to the foure principall Cities of the realme.

How many corrected in Gods mercifull iudgment for our example haue we knowne some punished by losse of their goods, some

Diuers punishments.

by fire, som by strange sicknesses, some with tongues so blacke as a coale, some with such hot tongues, that they could not in any case cloase their mouthes againe, which before they had opened to the dishalowing of Gods most blessed name: as notably of late daies aboue the rest let vs remember Richarde Long in Calis, that willingly to trouble Smith and Brooke, tooke his oth vpon a Booke, that they twaine eat flesh togeather in Lent, in the said Brookes house, yet in truth, the said Smith came not into Brookes house all that Lent, he long after this periurie committed, drowned himselfe at the iuty end of the hauen in Caleis.

Richard Long. Fox Mar 1197.

Grimwood. ibe.

Grimwood of Hitcham in the County of Suffolke, against Iohn Cooper of Watsam in the said County, at an assise holden at Berry, wilfully forswore himselfe: at Harueſt after fælling no paine, complayning of no disease, iudging himselfe strong and able to labour, as he was stacking vp a gosse of corne, sodenly his bowels fel out of his body & immediatly he died most miserably. That worthy instrument in Gods Church, Maister Iohn Foxe from, whome I colected these,

theſe two laſt ſtories, giueth a gentle and fatherlike warning to all young gentlemen, to leaue their outragious ſwearing, by the fearefull example of this gentleman following.

In the time and raigne of King Edward the firſt, ther was in Cornwal, a luſty young gentleman, who did ride togeather with other moe gentlemen and their ſeruantes, in number about twenty Horſemen amongſt whome this luſty yonker entring into talke began to ſweare moſt horribly: vnto whom one of the company, not able to abide ſuch blaſphemous abomination, in gentle words ſaid to him: that he ſhould giue accompt for euery idle word. The gentleman taking ſnuffe thereat Why, quoth he, takeſt thou thought for me? Take thought for thy winding ſheete. Well quoth the other, amend, for death giueth no warning, as ſoone commeth a Lambes ſkin to the market, as an ould Sheepes: (Gods wounds) ſaid he, Care thou not for me: raging ſtill after his ſwearing maner worſe and worſe in wordes, till at length, paſſing on their iourney, they came riding ouer a great

Bridge, which standeth ouer a peece of an arme of the Sea vpon which Bridge this gentleman swearer spurred his Horse, in such sort as he sprang cleane ouer the Bridg with the man on his backe: who as he was going, cryed aloud, Horse and man and all to the Deuill.

Widdow Bar. Cornhil in London. 1574.

WIddow Barnes, being rebuked for swearing, to the entent she might defeat an Orphan of her right, not regarding good admonishments, within foure daies after cast herselfe out at a window in Cornhill and brake her necke.

Arthur, at Hackney. 1573

Arthur Miller a filthy talker of ribaldrie, a common swearer and blasphemer of GODS name, in his sicknesse the yeare of our Lord, 1573. refused all comfortable doctrine of faith in Christ, and cryed out the Deuill, the Deuill: Confessing indeed Gods omnipotent power, for he said, he felt it, but he could not pray for grace, the cause he himselfe knew, but he would not vtter it. So that kissing his hand often, in which he said he held the deuill, crying for helpe onely vpon the Deuill, he most miserably ended his most wretched life.

An

Anne Aueris. 1575. 11. Februarie.

ANne Aueris widow, which at that time dwelt in Ducke Lane, without Alderſgate in London in the Pariſh of S. Bartholomew the little by Smithfield (iudged to be. lxx. yeares of age, or there about) came the day and yere aboue dated to the houſe or ſhop of Richard Williamſon in Woodſtreete (whoſe wife exerciſed the ſorting & dreſſing of Flare and Towe) to buy there as heretofore ſhee had beene accuſtomed ſome courſe Tow: and hauing cheapned and agréed for vi. pound of courſe Tow (a very ſmall valure) but marke whyther cuſtomable vſe doth bring one, ſhe perceiuing the ſeruants in the ſhop buſie about other Cuſtomers, ſecretly ſlipt away, imagining by likelyhood, that becauſe of their great buſineſſe they nothi g regarded her: Howbeit (as GOD would) the Maiden that in her Miſtres abſence vſed to deliuer Ware, and receiue money, remembring readily that no money was receiued for the ſayde vi. pound of Towe, ſent one of them, that beſt might be ſpared from the ſhop, home to ỹ houſe of this Anne Aueris in Ducke lane, to require either the Towe a-

gaine or elſe mony for it. This vngodly woman (in whoſe mouth a wicked oth was the readieſt thing) ſware by and by, that ſhée paide the money while ſhée was yet in the ſhop: But being earneſtly deſired that ſhée would againe returne to the ſaid ſhop, there to affirme the ſame: As one that would put on a countinance of honeſty, ſhe refuſed not ſo to do, laſhing out by the way bitter curſes and terrible othes, that ſhe had already payed the mony, neither ceaſed ſhes when ſhee came backe againe to the ſhop: But being gently reprehended for her vngentle and vngodly déed, with terrible othes, periuriouſly ſhe forſware the fact (*Vidz.* that ſhe departed without paiment.) And, if ſhe paide not the mony before her departure out of the ſhop, ſhe deſired vengeance at the Lords hands, and that hee would openly ſhew vpon her in his iuſt iudgment (that if ſhe departed out of the ſhop without paiment of the money for the ſaid fiue pound of Towe) that ſhee might preſently ſinck or fall ſodenly downe, and neuer haue power after to ſtirre or goe out of that place: thinking perchance, as Atheiſts doe, that there is no GOD, or elſe

that

that GOD heareth not the prayers of the people, either to reward the godly, or to puniſh the wicked. Howbeit as GOD is a ſwift GOD to reuenge when his mercy is refuſed: ſo in the depth of his iudgement, he heard her prayer, and ſtroke her ſo immediately vnto the ground, that ſtaggering to and fro, the ſtrength of her legges fayling her, and ceaſing to doe their duty in vpholding the body, downe ſhe fell in the ſhop, and became ſpéchleſſe, neuer able to riſe without helpe, neuer able to vtter any more blaſphemous othes againſt the Lord: Onely, a wonderfull thing to tell, as if GOD would plainely ſhew the cauſe of his procured wrath, ſhe held out in her left hand rii.d, with which ſhee would haue payed for the Cow, and that ſayd money ſhe toſſed and tumbled vp and downe vppon her Apron, ſo as al the ſtanders by might behold the ſame. As ſhe fell downe in the Diuels name, ſo to ſtand vp againe no helpe could ſupport her that ſhee might bee able againe to goe. Her mouth alſo was put to a moſt vile office, as if GOD would ſhew that in his iuſtice hée would puniſh the place from whence, & the

instrument wherewith his most holy n[illegible] was so vnreuerently blasphemed: So as that which nature would haue cast downeward at the bottome of the belly in some secret place when she had withdrawn her self from all company, that selfe same filthinesse shee was forced to voyde at her mouth in the open stréet in open day light, as many men, women and children, as came by gazing, wondred thereat: From thence being carried home, her dwelling-house denied to receiue so vile a person, so as of force shee was faine to bee lodged in a stinking Stable (a Parlor sweete enough for so vnsauory a wretch) from whence she was afterward caried to her lodging, and from thence a few dayes after to her graue. The examination of this fact was taken before Sir Lyonel Ducket, Knight, Alderman, and Iustice of Peace within the Citty of London: and as witnesses are set downe.

M. Doctor Fulke.	M. Edmunds.
M. Knewstubbes.	M Robert Pistor.
M Crake.	M. Robert Aske.

Who so listeth, may sée this story at large, imprinted by Iohn Alde. 1576.

Of whoſe printing, you may alſo ſée another ſtrange ſtory of Father Lea, dated the 28. of Ianuary. 1577.

Father Lea a man almoſt of lxxx. yeares, whoſe white hoary haires wan credit to his tale, was hired for a ſmall ſumme of money to forſweare him-ſelfe: God in his mercy deferring his iudgement full two yeares and more, he bare about him the heauy burden of a wounded conſcience, and priuy paine, yet indéed a more irkeſome griefe, then it would haue béene to haue endured publique puniſhment for the ſame. He néded none other, either iayler, or hangman to torment him that findeth that inward woe. But euen like as an arrow ſet in a bow ready to be ſhot, doth fray a man more then an arrow that already hath hit his leg or his arme: Or like as the feare of death, or puniſhment, where grace hath béen wanting, hath made many to murder themſelues wilfully: euen ſo, the inward feſtring wound of a gilty conſcience, voyd of hope, full of diſpaire, is more grieuous and more intollerable, then any outward correction. Two long laſting yeares Father Lea bearing this importable burden, at the laſt

Father Lea. 1577.

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the fore of the fire brake through the ashes that so long had covered it. In Foster lane in London, this Lea met that party, against whom, or to whose hinderance hee had forsworne himselfe, and holding up his hands (after the manner of our asking of forgivenesse) hee desired him to forgive him his former offence against him committed, confessing that against him hee had falsely forsworne himselfe. The party offended, charitably answered, that the offence against him might easily be forgiven, but the offence against God, in abusing his most holy name, was most heinous and wicked: but more, to witnesse his repentance, he desired him to come home to his house, and so Lea did, and there confessed his fault to him, and diverse other credible persons. And on Munday the xviii. of January (ten weekes after his confession) beeing alone in his house (as the Diuill is cunning in chooſing his time) hee then assaulted him, when he had no helpe or comfort by the presence of his wife, or any other, and so mightily over came him, that as it semed, ỹ said Lea entended to haue murdered himselfe, with an old rusty knife he ripped

ped his owne belly and ſo hard was his hart, this mind being vanquiſhed with ỳ horrible remembrance of his deteſtable periury) that hee griped his owne guttes with his owne hands, and ſo let them fall from him into an earthen veſſell. But as Gods mercy is vnſpeakeable, ſo (bleſſed bee he therefore) the deuill hauing ſhewed his tyrannie, his wife came ſodainly, and at this ſtrange ſight ſcriking very loude, ſome of the neighbours came running in, and ſent for a Surgeon, who preſently ſtitched vp his woundes, and dreſſed him ſo cunningly as he could. After hi m came alſo a ſpiritual ſurgeon, the paſtor ofthat Parriſh where hee dwelt named M. Simſon: Father Lea dwelled in Sonne Allay in Norton folly, in the parriſh of S. Botulphes without Biſhops gate of London, and he with the Spirituall comfort of Gods ſweete promiſes of remiſſion of ſinnes to all penitent ſinners, that in Chriſts name aſke and entreate for forgiueneſſe, ſo ſalued his afflicted conſcience, ỳ this diſtreſſed creature wasrecomforted therwith: and earneſtly called vpon God for mercy & forgiueneſſe, profeſſing that he ſtedfaſtly hoped to be ſaued by

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the blood of Iesus Christe, who of his [illegible] mercy had giuen him a time of repentance after his desperate fact: and so ended his life the xxix. of January.

These examples being méere English, let vs borrow some out of the Germaine Histories, the profitablest members for vs to take example by, for that they had the Ghospel before vs, and for their vnthankefulnesse, and lewsenesse of life, these examples ensuing were shewed vpon them. Let vs be warned by their woe, least after warning refused, by councell and example we fæle also with thē the punishment of war.

Melancthon remembreth of two wanton young men, making but a iest of Gods most glorious name, striued whether of thē could sweare most terriblest, or curse most horriblest: but their iesting was so odious in Gods sight, that one of them was presently stricken with madnesse.

In the Citty Eslinghen, where vpon S. Katherines day there is a great fayre kept, a gentlemam of a noble house by birth, fell amongst other ill company to Dice, and lost a great deale of money, whereat being mo-

ued earnestly, the gentleman swearing and cursing outragiously, in a furious heat called to one of his men for his horse, euen when it was now in the edge of the euening: his man dissuaded him from riding, aledging that the way was very foule and hard to find, dangerous through many waters, and it now began to be darke already, earnestly entreated he his maister to tarry till the next morning, but as he must néds go whom the Deuil driueth, so, full of rage & fury forth they went in number but three, the Gentleman and two men: They had not ridden farre, but they met with more company as ill or worse then themselues, Diuelles no doubt, who bent their force directly against this swearing Gentleman: These feendes pluckt him from his horse, and would no doubt haue carried him away both body & soule, if they could: His men (through GODS mercie) especially the one of them hauing a good measure of faith, & a good conscience, were vnto their maister good Angells at that time, defending him from the force of his enemie: Nowbeit, all the night long they wandred out of the way, those euil spirits still troubling them

them ſæing the deſtruction of the ſwearing gentleman vntill the day was light: then when they ſaw the coaſt of the Couutry and knew whereabout they were they brought their blaſpheming Maiſter vnto Berhem Hauſen where, after he had lien three daies ſicke he departed his life.

Tubinga. At Tubinga, a deſperate Boy deuiſed new othes ſuch as were not common in vſe: but ỳ Lord ſent a canker or ſome worſe diſeaſe that eat out his tongue, euen the very inſtrument wherewith he blaſphemed God.

Ciguea in Sheuber. At Ciguea in Shueberg for grædineſſe of the gaines of certeine Mines, a wretched creature forſware him ſelfe but God remoued his bleſſing from the place, a Snaile as an inſtrument of Gods wrath (for the Lord can worke by any weake creature, through his owne power and might) a Snayle made little holes, which at this day remaine to be ſæne, and ſo deuoured the mettall in the Mynes, and from thenceforth no mettal remained in the Mines to be found, as before they were, though wᵒ much waſtful coſt and expences, they haue bin ſought for ſince that committed periury. In Thuringia the

Deuill

Diuell, as he thought his commission would haue serued him, sealed vpon a young man, for dishalowing the name of God, whom yet in mercy vpon repentance GOD deliuered from his tirrany: So as the young man remained an open and visible witnesse, both of the Deuils vnmercifull tirany, and of Gods vnspeakeable mercy.

Dukes of Swethon.

Rodolphus, Duke of SWeathen, had made a faithfull oth vnto the Empourer Henry the fourth: but Gregory the seauenth Pope of Rome, absolued him from that oth as welll as he could. It came to passe, that this Duke now, being (contrary to his oth) on the contrary part against his liege Lord the Emperour, in bateaile fought hard by Merspurge, he lost both the feild, and his right hand, and fled into the Citty for refuge where lying sicke, his right hand being brought vnto him, diuers of the Popes Clergy standing about him, with deepe sighes and groninges, he said vnto them, Lo, this is that same hand with the which I gaue my Faith vnto my Lord the Emperour: You gaue me counsell to rebell against him. You procured myne absolution from the Pope,

The Pope could not set on his hand a gaine.

Pope, you sée Gods iudgment vpon mee: consider now in your consciences, whether you haue well done or no: And shortly after he yéelded vp the ghost. Manlius remembreth one of Swethen, a man of noble birth, whom the Palatine toke prisoner: but of mercy the Palatine gaue him licence to depart into his owne Country vpon his promise made by an oth, that he should by a time limmited returne as a prisoner priuiledged, by promise of his faith, vnto Hidelbergh: but the prisoner estéeming more of his liberty, then of his faith, plaied the truant, and returned not: afterward hosting with a Iew, hauing now broken his Christian faith, not farre from the valley of Ioachim, his life that hee loued beyond honest measure, was dispatched by a Gunne.

Ladislaus King of Polonia.

Ladislaus King of Polonia, though it were vnto a Turke, namely vnto Amurathes, yet hee sware by God to kéepe his faith, which oth when he had broake, by the Souldours of the Turke he was shortly after slaine.

A notable example done in Marchia. 1528.
Iohannes Manlius remembreth also.

A

A Common Souldiour, hauing gotten in ſome ſkirmiſh or otherwaies, as a booty, a good, or rather a great bagge of mony, ſodenly hee was viſited with ſickneſſe, ſo as of neceſſity he betooke himſelfe to reſt in an Inne, vntill by ordinary meanes hee might recouer his ſtrength. Vpon the firſt condition, or enterance of his ſoiourning there, ſuppoſing no body likelyker to be of a good and ſufficient credit then his Hoſtes, he deliuered vnto her cuſtody the whole bagge of mony: Afterward recouering (as God would,) his health, hee required to receiue his bag againe. It grieued his vnhoneſt Hoſtes to depart from ſo great a prey, therefore ſhee entreth into an earneſt conſultation with her huſband, what ſhift they might finde to detayne the ſaid ſpoile: her vnhappie huſband beeing beyond all conſcience of that iudgement (that too too many men bee of now adayes) that what ſo euer by open proofe of law, cannot bee wonne from them perforce, is therefore their owne gotten good, bee glueth his wife counſell to deny the receipt of the ſaid bagge, or mony: his Ho-

stes denyed it. How coulde the Souldiour prooue it? Marke the bouldnesse of a wicked woman, she seemed to wonder at the Souldiour, that he would be so impudent, as to aske at her handes that which she auouched she neuer receiued: in this case she raileth at him, & reuileth him so far as the vttermost of her vaine Rhetorique would stretch. The Soldier (as they are commonly allowed to be somewhat more bold then other men) obiecteth against her, her open falshood, for that contrary to her faith, she forsweareth ẏ truth aaainst her conscience. Her husband a principall partie in this periury, as if it were to defend his wifes honestie, with violence thrusteth the Soldier out at his doores The Soldier bolde in warre, abroad, at home, thought ẏ in a good quarrell he maight well be more bold, and hauing allmost in choise as liefe to loose his life, as his money, (the whole recompence of his lifes aduenture) stoutly he draweth his sword, professing, that eyther he will loose his life, or saue his money, and breakes with too much hast his Hostes house to re-enter, alleaging that where his goods are, there he may safely

Bold wicked women.

ly be. The Hoaſt pleadeth an action of burglary, and maketh open cry for helpe vnto his neighbours. And as in braules and broyles to many fées belongs to Sargeants, with violent force a number of officers cary him, as an open malefactor, vnto the gayle. The common Counſaile, according to the intimation of the fact are agréd deliberately what iudgement to giue, when publike iudgement ſhall bee craued: agréd it was the Souldier by moſt voyces ſhould haue bin condemned. The Diuel, who knoweth ſomethings by permiſſion, in ſome forme and faſhion commeth vnto the priſoner, and to win the more credit, hee telleth him what iudgement the Senators would pronounce vnleſſe hee tooke good héed and dealt wiſely. And as he would faine haue ſome teſtimony againſt man, wherein he falleth from God, and conſenteth vnto him: ſo he perſwadeth the ſouldier a free deliuerance from his whole trouble, if hee would giue him his ſoule to hire. Nay quoth the ſouldier I had rather yet loſe my life, then my ſoule. Well quoth the Diuell, though I get nothing of thée, as a reward, yet will I deliuer thee,

The Diuels intent.

so that thou be ruled by me. Follow therfore (qd. he) these instructions: when thou shalt be brought before the Iudges, plead for thy selfe ignorance, desire to haue an Atturney: Chose me, quoth the Diuell, to debate thy cause: by these notes thou shalt know me, by a blew Cappe and a Feather. The Souldiour easily granted to vse his counsell. The Session is holden, the souldiour is brought forth as a malefactor, his Heast pleadeth the death of the souldiour, the souldiour vseth the counsell of his vnhappy Aduocate, Licence he craueth that the gentleman with the blew Cappe and the Feather might plead for him: Leaue is granted, forth commeth the Proctor, and like a sutfull Lawyer, he maketh this Caution: The partie not guilty, is not to bee condemned, for from the souldiour grew no cause of strife: the Inholder by violence thrust the souldier out at the doores, an open and manifest crime. Search the cause, quoth the Diuell, and (as one of the pryp Counsaile with all vnhappinesse) giue me leaue and authority, saith he, to search the house, I dare vndertake to finde the bagge of money, so shall the

The Diuel ware a Feather.

Inholder

Inholder be gilty, and the Soldiour cleare. The Tipler ſtanding now vpon his credit or diſcredit for euer, added as the Deuill would haue him, many blaſphemous othes that he by no meanes knew of any ſuch mony, and, for confirmation of his faith made by oth, he requireth, as the cuſtome of ſwearers is, vengeance at Gods handes, if he ſweare falſely: I would (quoth he) the Diuell might fetch me away preſently body and ſoule before you all, if I ſweare vniuſtly. Which terrible wordes, when the tipler had earneſtly repeated once or twiſe, this Diuelliſh lawyer, or this lawing Deuill, left the cauſe, and ſnached the Corpes (according to the vengeance deſired at GODS hand) of this tipling Hoaſt, and carried him through by the windowe, and then viſibly ouer the market place of the towne, ſo as his body was neuer ſéene any more, nothing being left behind him, but an horrible ſtinke, as a witneſſe what an vncleane ſpirit had carryed away ſuch an vncleane perſon: of this notable remembrance the time is ſet downe, and the place and the authours name, that nothing might want to ỹ

Not worthy the name of an Inholder.

certainty of the truth.

I will adde herunto the deſtruction of that deteſtable vice of banning & curſing, which is the next brother vnto this ſinne of periury (whether is woꝛſe, God knoweth) both tend to the diſhonoꝛing of gods name, an example oꝛ two, in hatred of the ſam.

Melanct-hon. *It is ill ieſting with Gods reuerence,*

Not farr from Eſſenghen (whereof beſaze it was remembꝛed) ſayth Melancthon, certaine wanton youthes, players by likelyhood of deſcription in Enterludes, after a ſolemne Pageant ſet out to the people, ſpoꝛted themſelues with curſing and banning, (thinking to make but a Maie-game of the Lozds reuerence) but amidſt their curſings GOD ſent his puniſhments: One of them was ſtricken ſtarke dumb, the other fell ſtarke madde.

1551. *In Marchia.*

At the feaſt of Whitſontyde, a wꝛetched woman by curſing and banning, foꝛſaking the helpe of GOD, and pꝛocuring the vengeance due vnto her by the Diuell, was by the diuell ſodainly ſnatcht vp into the ayze, many people beholding the ſame: and as he toke her vp in the diuelles name, ſo he flaug her down with a very vengeance.

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a number of people beholding how ſhe was ſnatched vp and how ſhe was hurled downe, but running to the place where ſhe fell, they found her ſtarke dead, & hir face turned quite behind her.

Johannes Manlyus, a man of great credit one of the firſt viſitors of the Church of Germany, recorderh that the excellent man of GOD, Doctor Martin Luther and hée at Baſile ſaw a woman guyding her daughter vp and downe the countrey, the daughter béeing poſſeſſed of a wicked ſpirit, which inuaſion of the ſpirit, grew by the mothers diueliſh curſe. The mother confeſſed (that her daughter diſobeying her commaundement) ſhe curſed her ſaid daughter, with theſe words, The Deuill take thée: or, the Deuill flye vpon thée. And the ſelfe ſame houre her daughter fell madde and was poſſeſſed of a Deuill: Doctor Luther ſéeing the woman, communed with them, and againſt the Diuell he vſeth that place of Iames: GOD rebuke thee thou foule ſpirite, vnto which words the Diuell anſweared againe: ſo as it was well manifeſt what ſpirit poſſeſſed her.

Manlius. *A remembrance for mothers.*

An example for fathers. Manlius collection.

In the towne of Friburg in Misnia, an hasty froward father, ill accustomed with continuall swearing, cursing, and banning, commanded his sonne to do a certaine businesse with all spéed possible. The sonne not yéelding honour enough vnto his father, neglected disobediently his fathers commandement: (a great fault indéed, and worthy to haue bèn wel punished): but vnorderly and wickedly: the froward vngodly father, when he heard his sonne yet at home, whom hee thought before that time to haue bin gone about his businesse, in the Diuels name falleth to cursing his sonne, and these or such like wordes hee vsed: Did I bid thée goe in hast, and standest thou still there? Nowe still mooghtest thou stand, I pray God, and neuer maiest thou stirre aliue out of that same place. (Thy dire imprecation) gods merciful grace absented, and his indgement earnestly prouoked, still stood his sonne. What gained the vngodly father? vnlesse he would plucke the sonne in péeces, the father now could not, would he neuer so faine, either by his owne strength, or by any other help, way or meanes, once moone or stir his distressed childe.

child. The child wanted his eaſe, but the father bid the woe: ſir couldnot the ſonne, helpe muſt the father: and ſince that according to thefathers curſe the ſonne could not be remoued the wilfull father, according to Gods commandement, muſt néds of duety ſuccour his wofull ſonne. Glad and faine was the father to underprop his ſonne with a Chaire and a cuſhion, & ſo to kéepe him in that place by the ſpace of thrée whole yeares. Many a godly mã came to ſée this ſorowfull ſight, many a good prayer, both priuate and publique, was poured out vnto the Lord for him many a publique exhortation was made vnto the people to auoid ſuch offences, and to pray for grace for him: ſo long it was or euer the Lord would be entreated. But as Gods mercy is aboue all his workes: ſo the Lord after thrée years ſpace was entreated for ſome mercy, his féet were loſed: whoſe footeſteppes or print of his féete (a wonderfull thing to tell) remaine to be ſéene at this day in the pauement where he ſtood, So ſat he then yet in miſery foure yeares more with a long leane countenance, eating little or nothing, ſpeaking but now and then

The force of cõtinuall prayer.

then: and if any godly man asketh him, How do you: His answer was, GOD in his iustice hath iustly punished me, in whose power it is to doe with me at his pleasure, Howbeit I doubt not of eternall redemption purchased by Christ Iesus. And thus liued he the other foure yeares, that is, seauen whole yeares in all, in this punishment. And in the yeare of our Lord, 1552. the 11. day of September, with a good profession of faith, in a strong hope of eternall saluation, he ended his misery.

The euerlasting detriment & damage of this damnable custome of swearing and cursing, whereby Gods name is dishalowed, is perceiued by these both Forraine & Natiue examples, faithfully recorded and registred to Gods glory and our instruction: What great cause haue we to giue God thanks for warning vs by other mens harmes: oh what louing and gentle admonitions haue we to loue the same: if neither Gods feareful commandement of taking his name in vaine, nor Christs louing counsell, to seeke and pray for the honouring, and hallowing of his name, if neither the counsell of the Patri-

arkes,

trlarks, and Prophets, Euangelists and Apostles, nor the examples of vengeance shewed vpon the disobedient, shall worke an happy cause of our amendment: How much more iustly then may the Lord poure his hotte wrath and heauy displeasure vpon vs, then vpon any country or nation before vs? Their iust deserued punishment, is recorded for vs, for our instruction, for our amendment: shall we be careless: shall we be senseless: shall we be without feare: shall we be without loue? If we were in trauers of law, or suite for a little land or worldly liuing, a man would aduise himselfe to speak warily and not to offend with his tongue: shall we make more store and more accompt of earthly vaine transitory thinges, then of the eternall glorious ioyes of Heauen, in respect whereof Saint Paul reconeth all thinges like vnto a dunghils filthinesse? Consider deare brethren the horrible end of swearing. *Phil.3.*

1 It defileth Gods name, and we must honour it.

2 It deminisheth Gods reuerence, which we must encrease.

3 It obſcureth Gods glory, which aboue all thinges we muſt promote.

4 It breaketh faith and credit amongſt Chriſtians, which we muſt maintaine.

5 It increaſeth infidelity which we muſt abhorre.

6 It is the worke of the deuill, and Chriſt came to deſtroy it.

7 It neuer did good vnto any, and we muſt do good vnto all. Vſe breedeth cuſtome, cuſtome breedeth continuance, familiar eaſie continuance leadeth vs readily and perfectly vnto the moſt damnable ſinne of periury. Stop therefore the beginning. Strike not and you ſhal not kill: ſweare not, & you ſhall not be forſworne. Aboue all thinges my brethren, Sweare not, neither by Heauen, for it is Gods ſeat, nor by the Earth, nor by any other thing. It was ſaid before Chriſts comming. Thou ſhalt not forſweare thy ſelfe. But Chriſt ſaid, Sweare not at all, Let your communication be yea, yea, and nay nay: yea, in word, yea in deede: diſhallow not Gods moſt glorious name. As you profeſſe a faith in Chriſt, ſo expreſſe the ſame continually: Let Chriſt be ſeene in your life,

life, as hee is heard in your language: let his holy name neuer be taken in vaine, but ſtudy & endeauour with your whole power and ſtrength, that Gods name may be ſanctified, that is alwayes eſteemed holy and reuerent, alwayes honoured and glorified, in you, and by you: Vnto whom onely, of onely right alone, be all honour, praiſe and glory, worſhip, renowne and dominion, for all, and aboue al, world without end Amen. Amen.

Amen. The Lord reigneth, The Lord onely is true, and ſhall haue the victory and onely glory, Amen.

FINIS.

Reaſons that vaine ſwea-

ring ſaoureth of infidelity, and of *ſeuerall othes perſwading* the ſame.

How can we call vpon God for helpe in our aduerſitie, whoſe honour wee ſo lightly regard in proſperitie. — *Pſalm.49.* *Actes.4.* — Call vpon me in the time of thy trouble, & I will deliuer thee. Our health is onely of the Lord.

The ſonne of God came to this end, to deſtroy the workes of the diuel. — *Iohn.* *Peter.* — What hope then haue they in the ſonne of God that fulfil deſperately this work of the Diuell, in diſhonoring Gods name.

Chriſt hath giuen him-ſelfe for vs an offering & a ſacrefize of ſweet ſmelling ſauor, vnto GOD. — *Ephe. 3.* — Who beleeueth this & will vainly ſwear by Chriſt, or by the bleſſed body of Chriſt.

By his own blood, entred he once into the holy place, & obteyned eternall remiſſion for vs. — *Hebr. 9.* *1. Iohn* *1. Pet. 1.* — Who beleeueth this and yet will idely or vainly ſweare by the pretious blood of Chriſt.

What

What hope haue we of that comfortable beholding Chriſt at the laſt day, face to face.	*Iob.*	Whoſe honour, and reuerence we deminiſh dayly, & darken as much as in vs lyeth the glory of his name, by little eſteeming or vainly vſing it for euery triſle.
By his woundes we are healed; and by his ſtripes wee are made whole.	*Eſa.9.*	Who beleeueth this and will yet ſweare by the pretious woũdes of Chriſt.
One of the Soldiers perſed his ſide with a ſpeare, & forthwith ranne out water and bloud.	*Ioh.19.*	Who beleeueth this and will yet ſweare by Gods ſides.
God ſhall come to iudge the quick and the dead.	*Acts.7.*	Who beléeueth this and will ſweare, as God ſhall iudge me.
Vnto the curſed God ſhall ſay, go you curſed of my father into euerlaſting fyre.	*Math.*	Who beléeueth this and will ſweare God renounce me.

Of

The vengeance of God shall eate vp your gold & your siluer. } { The Diuell a peny, that is, the Diuell haue the peny.

Vengeance lurketh for them, as a Lion. } *Salomon* { The foule euill haue thee or take thee: how many see we euery yere come from the North plagued with this disease, in which countrie this curse is most rifest.

Certaine examples (now newly added) of GODS Iudgements vpon prophane and blasphemous persons.

An example of one *Aluarado* a Spanish Captaine and his wife *Beatrice*.

PEter Aluarado a Spanish Captaine, making warre on the Indians of Peru, receiued a grieuous hurt in a skirmish, whereof hee dyed two dayes after. Lying in his death-bed, and being asked where he felt his paine? In my soule (said he) it torments me: when the news of his death came to his wife Beatrice, a very proud woman, then resident

at

at Guattimall, she began to rage, to make imprecations & to fall out with God, euen to say: That he could not deale worse w̃ her then to take away her husband. Thereupon she hung all her house with blacke, and began to mourne in such sort that she could not to be drawne to receiue any sustenance or comfort. She did nothing but wepe, lye a long on the ground, teare her hayre, and demeane her selfe like a madde woman. Amidst her husbands pompous obsequies (of whom Gomara writes, that he married two sisters and was a long time poluted with seule incest) In all this dispightfull mourning, she forgot not to assemble the chiefest of the towne togeather, and there to make them declare her for gouernesse of the country and to sweare fealty and obedience vnto her. But now let vs heare what came to passe vpon these imprecations and despightfull speeches, shortly after it rained so mightely for foure and twenty houres together, that the next day about nine or ten of the clocke at night, two Indians came, and aduertised the Bishop of Guattimall, how they had heard a meruailous strange

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noyse at ỹ foote of the Mountaine adioyning, to the citty. The Bishop sent them away, and told them it was nothing but illusions. But an houre after midnight an inundation of waters began to rush out at the bottome of the mountaine, and to disgorge it selfe on the plaine, with such fury, that it caried away whole rockes of an incredible thicknesse. These waters rouling along, cast downe all that they incountred. Amidst the which nothing was heard but fearefull cries in the ayre: and there were some that marked a blacke Cow among the waues, which went in and out doing much mischefe. The first house ouer-whelmed by this deluge was Aluaradoes, where perished Beatrice his widdow, with all such as accompanied her in an Oratory, where shee was at her deuotions. Instantly after the towne was buried in the waters. Some fiue score persons Men and woemen were drowned. They which got away at the beginning of the noyse escaped when the waters were fallen, the Spaniardes were found hauing their armes and legges all cut and mangled. I will ad this one word,

How

How a little girle which Aluarado had begotten on an Indian, carried away with the reſt by the floud, was found a good way from the town ſafe and vnhurt in any part of her body. I Benzo in his Hiſtory of the new world, Booke. 2. Chap. 17.

Another example no leſſe memorable, happened not long agoe in a Princes Court here-by, where a certaine gentleman being charged with many iniurious wordes ſpoken at random, for to couer the matter, and to perſwade that the accuſation was falſe, he began to proteſt and ſweare: adding that he deſired of God if he had vſed any ſuch ſpeeches, to ſhew ſome token on him, euen at that very inſtant: or if God would not, that then the Diuell would. Preſently vpon theſe wordes and other ſuch like imprecations, he fell downe flat on his face, being ſo greeuouſly taken with the falling ſickneſſe (which he had neuer felt before) that after he had tormented and beaten himſelfe againſt the ground, where he lay foming at the mouth like one halfe dead, he was carried to a Chamber, and there continued very ſicke, being iuſtly puniſhed

for his rashnesse and impious imprecation

In Silesia happened two memorable Histories which shew the dangerous fruit of imprecations, and the fauour of God assisting vs by the ministery of his Holy Angels, against the fury of euill spirits. A gentleman hauing inuited certaine of his friendes, and prepared a sumptuous feast seeing his expectation frustrated by their excuses, entred into some choler, and said, since none of them will vouchsafe to come would all the Diuells in hell were heare. Thereupon he got him forth of doores, and went to Church, where the minister was preaching, vnto whome he gaue very diligent eare: and continuing so, behold certaine men came riding into his yard, of tall stature, and all in blacke, which willed the gentlemans man to goe and tell his maister that his guests were come. The fellow exceedingly afraid ran to Church and aduertised his Maister of it, who very much dismayde asked councell of the Minister what hée should doe. Hée hauing finished his Sermon willed that euery body should voide the house. It was no sooner commanded then performed: but with hast

that

that they made to get out, they left a little Child behind them ſléeping in the Cradle, Thoſe gueſſe, that is to ſay the Diuells, began to fling the tables and other thinges about houſe, to roare, and to looke out at the windowes in the likeneſſe of Beares, Wolues, Cats, and terrible men, holding glaſſes of wine, and diſhes of meate in their pawes. As the Gentleman, togither with the miniſter and neighbours were in great feare beholding ſuch a ſight, the poore father began to cry, alaſſe, where is my child? Scarce was the worde out of his mouth when one of thoſe blacke gueſts brought the Child to the window in his armes, and ſhewed it to all that were in the ſtréete. The gentleman almoſt beſides him-ſelfe, ſaid to one of his men whome hée made moſt account of, alacke what ſhall I doe? Sir anſwered his ſeruant, I will commend my life vnto God, in whoſe name I will enter the houſe, and through his fauour and aſſiſtance bring you your Child. Wilt thou, ſaid his Maiſter, GOD be with thée and ſtrenghen thée. The fellow hauing receiued the Miniſters bleſſing, went into the houſe, and comming to the Stoue where

those dreadfull guests were, he fell downe on his knées, commended himselfe to God then opened the doore, and saw the diuells in horrible formes, some sitting, some standing, others walking, some ramping against the walls, but all of them as soone as they beheld him ran vnto him, crying, Hoh hoh, what makest thou here? The seruant sweating with feare, and yet strengthened by God, went to the fiend that held the child. and said vnto him, come giue me the Child, No marry will I not answered the other: he is mine. Goe bid thy maister come and fetch him. The fellow insisting said I will execute the charge which god hath committed vnto me, for I know that all that I doe according thereunto is acceptable vnto him: Therefore, in regard of mine office and in the name, assistance, and vertue of Iesus Christ I will take this child from thee, and carry it to the father. Saying so he caught hold on the Child, and held it fast in his armes. The blacke guests returned no answer, but roared and cried out, Hoh sirra let alone the Child, or we will teare thée all to péeces. But he not respecting their menaces went safely away, and presently restored

fored the Child to the Gentleman his maister. Certaine daies after al those guests vanished away, and the Gentleman became wiser and a better Christian, & returned to his house.

In Saxony a young maid that was very rich, promised marriage to a proper young man, but poore. He fore-seeing that wealth and inconstancie of sexe might easily alter this maides resolution, fréely opened his minde vnto her about it. Whereupon she made a thousand imprecations to the contrary, and amongst others, this which ensueth. If euer I marry any other, let the Diuel take me and carry me away on the wedding day. What followed there-vpon? A certaine time after the fickle wench was betrothed to another, hauing vtterly forgot the former, who gently admonished her more then once of her promise and horrible imprecation. She nothing regarding him, made her ready to be married to the second: but the wedding day being come when euery body else was merry, the bride being wakened by her conscience, séemed sadder then she vsed to be.

Where-

Whereupon two men on horse backe, came and lighted at the house where the feast was kept, who were presently carried vp, and after dinner, when they fell to dancing, one of them (as the manner of the country is to honour strangers which happen to bee at such feasts) was desired to lead the Bride a dance. He tooke her by the hand, and walked her a turne or two: then in the presence of all her kinsfolkes and friendes, hee caught her vp, crying out for helpe and went out at the gate, where he hoysed her vp in the ayre, and vanished away with his companion and their horses. Her sorrowfull friends hauing sought her all that day, and continuing so the next morning, hoping to find her where she was fallen some where or other, to the end they might haue buried her body, met the two Cheualiers which restored them the maidens wedding apparell, and all her Iewells: saying that God had giuen them power ouer her, but not ouer her apparell: and so vanished away.

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FINIS.